

A  
SERMON  
OF  
DELIVERANCE.

Preached at the Spittle  
on Easter Monday, 1626.

Vpon Entreatie of the Lord Maior  
*and Aldermen.*

Published by Authoritie.

*And*  
Dedicated to the Citie of *London.*

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By HENRY KING D.D.

One of his Maiesties Chaplaines  
*in Ordinarie.*

*B<sup>d</sup> Chester*

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LONDON,  
Printed by Iohn HAVILAND, for Iohn  
Marriot. 1626.

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Vpon Thursday, the 20th of March

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OF  
Deliuernce.

PSAL. 91. 3.

*For he shall deliuer thee from the snare of  
the Hunters, and from the noysome Pesti-  
lence.*



Stay not vpon vnneedfull  
Preface, to shew with what  
accord the Text suits this  
Time. The Israelites Passe-  
ouer, and the Christians Ea-  
ster, wherein Christ our Passeouer was slaine,  
beare record that this Festiuall was found  
B ded

ded on two most memorable *Deliverances*, the first from *Ægypt*, the last from *Sinne*. To which Generall Deliverance what Title you make, common Religion and Faith must teach. But the particular Interest you haue in the latter part of my Text: Your *Cities* happy recovery from her late mortall Sicknesse, and your Gratitude instruct you.

*Division.*

The Argument of the Text is *Deliverance. Liberabit, Shall deliver.*

The Author. *He shall deliver.*

The Subject on whom it is wrought, *Thee.*

The Danger from which *He delivers*, which is twofold:

1. From the *Snare of the Hunters.*

2. From the *Noysome Pestilence.*

I take the Text in the Method it lies.

1. *He.*

It is no flat or low expression to decipher God by a *Pronoun* rather than a *Name*, but the most eminent forme of speech that may be. He that can take the iust dimensions of this *αὐτός*, He, shall finde it a word of an exalted sense, capable of  
none

none but the worthiest constructions :  
 A word fit to blazon Honour without  
 diminution of the least title, and able to  
 reach the highest superlatiue, *Him that sits  
 aboue the Heauens*. I finde no higher glory  
 at which *Pythagoras* sometimes aimed but  
 to possesse himselfe of this poore Pro-  
 nounce, nor could his Schollers who so  
 much admired him, speake his worth in a  
 fuller stile, or make a nobler mention of  
 him in any Attribute then αὐτός, *He*. That  
*Pythagorean* αὐτός ἔφα, *He said it*, being of  
 as indubitable truth as the *Pythian Ora-*  
*cle*, not to be doubted or disputed but be-  
 lieued. What euer claime He or his Schol-  
 lers for him could lay to this word, I am  
 sure was only vsurpation, since the right  
 belongs properly to *God*, who is *He*  
 καὶ Ἐσχὺς, that prime Actiue power who  
 made Heauen and Earth: whose *Ipse dixit*,  
 was of such Authority, that it proclaimed  
*Him* not only the *God of Truth* but *Power*  
 too: For you see the whole Creation  
 waited on his word, *Dixit & facta sunt*,  
*He said the word, and all which he said was*



done. We need not then search for other Attributes to speake *Him*. In this one syllable *He*, all that we can thinke of *Him*, is spoken. If the whole World be a Booke penn'd and composed by *God*: If all the severall sorts of Creatures be the Pages of that Booke, this *word*, *He*, is the *Index* that points and directs vs vnto euery Lease. Twas *He* that made this firme Masse on which we tread, laying the foundations so sure, *it cannot be moued*: Twas *He* that lighted those great Tapers in the firmament, whose successiue gouernment distinguishes our Times, our Dayes, and our Nights. Twas *He* that leuied those bright Powers in Heauen, which like a ranged Battell march and moue in their order: Tis *He* that regulates the Influence of the Starres, *restraining the Pleiades*, or enlarging them as he thinks good. Tis *He that brings the winds out of his treasures*, *Arise O North, and come O South, and blow vpon this garden of the Earth*. Tis *He* who keeps the Snow and Haile as it were in Banke, and hath a *Magazin* in the Clouds, where  
his

Iob 38. 31.

Cant. 4. 16.



his Munition, his Artillery, the *Thunder*, and the *Lightning*, which he darts against his Enemies, are laid vp. Tis *He that shuts vp the Sea with doores*, bounding the Waue with a Banke. *Hitherto shalt thou come, but no further, Here shall it stay thy proud waue.* It was *Hee* that epitomiz'd this large Volume of his Creation, abridging the greater World in the lesser World, which is *Man*, his Master-piece, drawne from no meaner Copie than the Originall, *God* himselfe, whose Image he beares. And last, It was *He* that when the workmanship of the Deuill ypon a perswasion to make him better, had blurred the *Image* of *God* which was pourtrayed in *Man*, renewed this defaced Picture, and by a gracious *Deliverance* freed him from that hand vnto which his owne Disobedience had surrendered him.

*Iob 38.8.11.*

See how iust a Report this *auṛōs* makes of *him*, how it trackes and followes *him* through the whole catalogue of his works, euen to my text. All which though it be perfectly able to name, yet it is not able to

verse 1.

name *Him*. In *Iob* 38. where God acquaints that seruant of his with his greatest Workes, yet when *He* comes to discover himselfe that did all those, *He* speakes out of the Whirlewind that which *Iob* no more vnderstands, than he sees the speaker, that which rather poseth then resolues him, *Quis est? Who is He* that hath done all this? And certainly when the busiest search hath beene made after *Him*, the best information is takē from this *αὐτός*, 'Tis *He*, that *Almighty*, *most high*, that Cause of Causes, Primitiue Essence, from whence all Being is deriued: That *He* whom we can expresse in no English but *God*: nor can we definethat sacred Stile by any thing but *Himselfe*. *He* that is *Himselfe*, according to his owne Message, *I am that I am*. *He* who from our inability to vtter *Him* raises this Trophee to Himselfe, that *He* is too great for our expression, an Argument fitter for our *Faith* than our *Words*, with more ease beleeued then spoken.

Thrice happy we, if we had still looked on *Him* at that holy Distance, if prophana-  
tion

tion had not trenched vpon his Honour so far, as to dare inuoke that *Sacred Power*, whom all Attributes are too narrow to containe, in an Imprecation, or an Oath, who neuer should be mentioned but in our prayers. And in stead of offering a deuout violence to Heauen in those prayers, offred a literal violence, setting our mouths against Heauen, like Cannons planted for Battery, to discharge nothing but Blasphemies against the *Lord of Heauen and Earth*, from whence we purchase a lucklesse victory, whilst we thus besiege Heauen, we winne Hell. The Iewes bare that reuerence to their *Tetragrammaton*, the Name of God, that they neuer named it but in the Temple: But how many are there amongst vs, who are more familiar with *God* in a Tauernethan a Temple, where the intemperate heat of Wine inflames those Tongues to violate *Him*, which ought to be inflamed with holy zeale to confesse and praise *Him*? How many be there whose sinnes are their best Catechismes, that apprehend no knowledge of *God*, but to sweare by; that



that neuer Take that *Name* into their  
mouthes, but to breake a Law by *taking it*  
*in vaine*, Inuerting their Creed, in stead of  
*Credo in Deum, I beleue in God*, into *Iuro*  
*per Deum, I sweare by God*.

O wretched familiarity of man with his  
Maker, where God is growne so cheape to  
be despised! Such acquaintance as it be-  
gins in an vngratious boldnesse, so must it  
end in forgetting; For as Christ told those  
that intruded vpon his knowledge, with  
a *Domine in nomine, Lord in thy name wee*  
*haue cast out Devils*, so shall hee dismis-  
se those who by their Diabolical Blasphemies  
*haue cast out God; Depart from me, I know*  
*you not*. Neuer must they be acquainted  
with any other kinde of *Deliuernance* than  
that in the Gospell, to be deliuered ouer to  
Iudgement. \* *Festus* tould *Paul* He should  
goe that way his *Appeale* lay. They haue  
Appealed vnto *Iudgement*, in calling God  
as a Witnesse to their Oaths, and therefore  
cannot without a speedy repentance make  
title to his *Mercy*, or lay claime to that *De-*  
*liuernance* which speakes him a *louing Fa-*  
*ther*.

Matth. 7. 12.

\* Act. 25. 12.



*ther, as well as a powerfull God, Liberabit, He shall deliver &c.*

There needs no Comment, nor doth this Dialect require an Interpreter beyond it selfe. At this word *Deliverance*, as at a Label, the Scales of Gods loue to Mankind are affixed. Scales so authenticke, that they need no hand to signe the Instrument. This word like a loud Herauld proclaimes the Author. *Mercy* speakes God in a shriller, more audible accent, than *Power*. For *His mercy is aboue all his workes*, or attributes. The pennons of the Cherubins that stretched their wings ouer the Propitiatory, and were a couering to the Mercy-sear, would want Extension to shadow the vnconfined *Mercy* of their *Maker*, which couers them, and like a coole comfortable shadow, shelters vs from the scorches of the last Iudgement, which will breake out in fire and brimstone. The Creation of Man was a large Euidence of his Power, but the *Deliverance* hee wrought in repairing the Decayes of Nature, a worke beyond the Spheare of Power, *Quia plus est reparasse*

2

*Shall Deliver.*

Exod. 25. 20.

Leo Ser. 11. de Pass.

*reparâsse quod perierat, quàm à Principio creâsse quod non erat,* It was a harder taske to laue a sinner, than to make a Man.

He that before might doubt what person this *αὐτός* denoted, in the next word *Liberabit, He shall deliuer*, takes his full resolution. Gods Titles are his *Workes*, and the best of those Titles is his best *Worke*, *Deliuerance*. Tis Gods fashion (saith Saint Ambrose) *Non respondere nomen sed negotium*, rather to declare himselfe by the businesse he Acts, than a Name; which is of little vse, when the Description is Radicall, and so essentiall as this *Liberabit, He shall deliuer*. I finde seuerall Readings of the word, *He hath deliuered*, so the *Arabique*, and *Æthiopick*, which *Lorinus* professes to follow. Others reade it in the Present, *He doth deliuer*; but the *Septuagint* is *ῥύσεται*, *He shall*, or *he will deliuer*. From which I only note vnto you, that Gods fauours are not circumscribed within the limits of any Time. Saluation belongs to our God in all Places at all Times, and in euery Tense, wherein the Grammar can forme, or Religion



gion inuoke it. Wee must not so interpret the word, as if his *Deliverance* lay yet vnder Promise, not wrought, nor performed amongst vs; as if it were only future, expected, but not come, *He shall deliver*: nor yet *Liberavit, He hath delivered*, take it as a past act now out of Date, which he hath once done, but wil no more. Though his Iudgements stand as single Presidents, recorded to haue bin once done, but disauowed for euer being done againe, as doth the Deluge after which God is said to repent Him, and then contracts with Man neuer to destroy him againe by water; yet his Mercies are Leading cases, which God is well content we should still vrge: They are Patternes by which *Hee* is often pleased to worke. Like fruitfull Copies that multiply by Imitation, they disperse themselves through all successiue generations of Time. And though men allow it not, God giues vs leaue to draw his fauours into Example, emboldning vs to prescribe vpon his goodnesse; bidding vs bee assured that if *He* did formerly bestow his bles-

sings on vs, *He* is still able to paire and fellow those blessings againe. That *He* is the God of Succession, as well as of our Forefathers; vnto whom if his hand of bountie were liberally extended, it is not closed to vs. His mercy is not shortned, nor the *Arme of his Deliuerance* reseruedly shut up within his Bosome: That *Arme* is stretched out still, ready to embrace *Filios è longinquo*, The Children from farre, that is, the last remotest Generations of the World, as well as the first. What in the Method of his Goodnes *He* hath Once Done, He did it to act ouer againe, *Sicut erat in Principio semper erit*: There is no change in his Mercy no more than in *Himselfe*, who is Yesterday and to day, and the same for evermore. He hath, He doth still, He will deliuer.

Esay 43.6.

Hebr. 13.8.

It was a speech of *Seneca*, being to treat of an Argument, though vnlike this, *Rem faciam non difficilem causam agens Dei*. It was an easie taske to report Gods Story; We haue heard with our Eares, and our Fathers haue declared the Mercies he hath wrought



wrought for his people. Knowledge, Experience report, Tradition and Histories are full fraughted with the Annals of his Deliverance. Deliverance of all kindes by an Inuasiue Armie, or single combat, as in the Duell betwixt *David* and *Goliath*. Deliverance in all Sexes, wrought by the hands of women as well as men. *Iaels* hammer was no lesse victorious than *Gedeons* sword; and the Naile she draue into the Temples of *Sisera*, as deadly as the speare of *Jonathan*: *Iuditb* the widow of *Bethulia*, stands in the triumphant list of Conquerors as well as *Judas Maccabeus*, who like a Lion, neuer turn'd his backe to the pursuit of any Enemy: And the head of *Holofernes* by her stricke off, proued as terrible to the *Assirian Host*, as the head of the *Gorgon* worne in the shield of *Perseus*, which turn'd all that look't vpon it, into amazement and stone.

And since I am in the Catalogue of female Wonders, let it not seeme a Digression, but a glory both to our Nation and our God whole Instrument shee was, to

say that our *Elizabeth*, that vnpatterned Mirrour of her Sex, that onely Example of masculine heroick Vertue, which the latter or indeed any times produc'd, hath as many Pennons, as many Streamers hung about her Hearse, as many Trophees of Conquest to adorne her pretious memorie, as any of those names, who whilst they liued were wedded to victorie, the *Edwards* or the *Henries*; They that ran the hazard of so many dreadfull Battels, they that stood the shocke of Warre against so many enemies, forraine and domesticke, making from euey place their Retreits with Honour to themselues and aduantage to their Kingdome.

But I lose my selfe in this vast subiect of Gods mercy, acted in so many shapcs and by such various wayes, that they require a Chronicle to giue you information rather than a short discourse. Let me carry you once more backe, and leaue you vpon the holy Story of the Scriptures, and from thence you will soone conclude, that *Deliueraunce* is Gods Title, confirm'd

firm'd to Him, not only by the confession of those records, but by the Obedience of every Element.

Which to serve his purposes have changed and altered their properties. The fire hath laid by his heat, and the churlish element of water growne tame, that it might be a preservative to such as God was pleased to save. His three servants walked in that Vault of flames as in an Arbour, the fire having no more power to hurt them, than the gentlest breath of Aire that nourishes, not kills those that take it in. When He led his people out of Egypt He was not only their *Leader* but their *Host* too, both their *Captaine* and their *Army*. He was their *Vaunt* & He was their *Rereguard*. Whil'st they were vnder March He went before them in the *Pillar of Smoake and Fire*, both to discover and cleare their passage. But when Egypt had them in Chase He came behind them, interposing Himselfe betwixt the Armies as a trench or stronger Bulwarke to keepe them asunder. And when He brought them to the Red Sea

Dan. 3.

Exod. 13. 21.

Sea



Sea, the obedient Floud recoiled against its owne streame, flowed backe against it selfe to giue them way, making the waues a solid Wall, whilst they recovered the other Shore.

Which *Deliueraunce* referr'd to an higher. For Egypt was figuratiuely the Captiuitie of Sinne, and *Christ* our Sauour was tyed by the Paschall Lambe. So that the whole storie of that deliuerance was not consummate till *Christs* passion, whose *Consummatum est* concluded all the preceding types, fulfilled the Law and the Prophets, and put a Period to the great worke by *Him* vndertooke for Mankind.

To warrant which Digression of mine from the first Person of the Trinity to the Second; it is the Opinion of some, that this whole Psalme pointed at the Incarnation of the Sonne of God; taking that *Habitabit in umbra* &c. to signifie the wombe of the blessed *Virgin*, where the Diuinitie lay veyled and shadowed in flesh. And *Sadai* in the Hebrew mentioned vers. 1. to be one of the Names of the *Messias*, denoting

*Petr. Galatin de  
Arcanis Cathol.  
verit. l. 3. c. 14.*

*Psal. 90. 1.*



denoting *Him*, as the sense of the word carries it. *Qui solus pro humano genere satisfacere sufficit*, who was the only sufficient sacrifice for the sin of Mankind.

But my purpose is not to dispute his Title to this *Psalme*; I only plead his right to my Text, so far as the Title of *Deliuerance* enforces it. Which was *His* by the full allowance of Faith and Scripture. It is a Rule in Diuinitie, that *Opera Trinitatis ad extra sunt Indiuisa*, in an externall consideration; The works of the whole Trinitie which looke outward are vndistinguished and common. What one Person does, all doe, because all are but *one* and *the same God*. Our Creed attributes the Creation properly to God the *Father*, and yet you see *Gen. i.* the whole Trinitie exercised both in the Act and in the Consultation when Man was created. *Faciamus, Let vs make man.* By the same latitude of speech we communicate Saluation to the *whole Trinitie*, though the peculiar right and strict proprietic of the *Idiome* belong to the *Second Person*, at whose comming

Habac. 3. 8.

Saluation arriued vpon the Earth. *Καὶ ἡ  
ἐπιτομία οὗ σωτήρα,* (saith the Prophet) His  
Chariot brought *Deliuernce* into the  
World, *Himselfe* being not only *Σώτηρ*, a Sa-  
uiour, but *Saluation* in the Abstract; *Who*  
of God is made vnto vs *wisdome and righ-  
teousnesse and sanctification and redemption.*  
He that was a *Deliuerer* by an early pro-  
mise, so soone as the first Mans ruine made  
him capable of Redemption, being *that*  
Seed of the woman which should bruisse the  
Serpents head. He that was the Soule of  
euey Sacrifice, all which were but *Hosta-  
ges* of that greatest Propitiation by his  
bloud. The Prophet *Esay* gaue him *Li-  
uerie* and *Seizin* in this Title; *Ecce Sal-  
uator tuus venit: Behold thy Saviour com-  
meth.* And *Luc. 1.* the Angell which pro-  
claimed *Him* puts *Him* in the full possessi-  
on, *To you a Saviour is borne.*

Esa. 62. 11.

A Title vnto which *He* was iustly fit-  
ted, in euey Action of his Life declaring  
that *He* was not only the *Saviour* of the  
Soule in forgiuing sins, but of the *Bodie*  
too, in curing the diseased, in cleansing the  
Leprous,



Leprous, in dispossessing such as were possessed of Devils; In opening the doores of euery sense, Eares barr'd vp with deafnes, and Eyes that had neuer bin acquainted with any thing but Night and Darknes. He was a *Sauour* Actiuelly and Passiuelly; a *Deliuerer* by way of *Purchase* and *Redemption*; a *Deliuerer* by way of *Rescue*, and a *Deliuerer* by way of *Conquest* too: *He* purchased vs from the wrath of *God*, and rescued vs from the iawes of *Death* and *Hell* in his *Passion*; and *He* triumphed ouer those *Enemies* in the victorious Act of his *Resurrection*.

When the first Man had sold himselfe to sin, & in that luckles bargaine concluded vs his wretched posteritie, passed vs away into the power of the Deuill, who bought him from all Obedience, He then stood forfeited to the wrath and iustice of *God*, as hauing violated the conditions vnto which *God* at first bound him: For so runs the Indenture, *Quô die comederis &c. In that day thou eatest of it thou shalt die the Death.*

Gen. 2. 17.



Gen. 3.

Vpon which trespasse his Charter was cancelled, and the priuiledge of his birth reuerfed, God now seizing backe into his hands the possession of that happines wherein at first he was instated. The Earth was curled out of her plenty into weeds and barrennes, his wife doomed vnto the sorrowes of trauell, and himselfe bound to preserue life by a perpetuitie of sweat and labour. So that since his happines and whole being was now confiscate, he had no possibilitie to discharge the debt, but like a miserable Debtor, must haue languished in his imprisonment, had not the *Son of God* become his *Surety*; had not he vndertaken to satisfie the offended *Creditor*. Which *He* did, and with no meaner Sum than the vnualued drops of his bloud, tendered at six seuerall payments. The first at his *Circumcision*, which was the opening of that Exchequer, which neuer shut vp till the full ranfome was paid. The second in the *Garden*, where in his painfull Agony *He* sweate more bloud for vs, than we euer wept teares for our selues. The third at his *Scourging*,

Scourging, when his backe was *plowed up*  
*in furrowes*, and his whole flesh which was  
now *Caro discontinua*, indeed (as *Caietan*  
calls it) had not so much skin to fence it, as  
would distinguish one wound from ano-  
ther, the heauy *chastisement of our peace now*  
*upon him*, hauing made his whole body  
but one wound. The fourth was at his  
*sad Coronation*, which proclaimed Him  
not only *virum dolorum*, a man of sorrowes,  
but a King of sorrowes; when the sharpe  
thorny Crowne, not fitted, but beaten to  
his head, opened so many weeping issues  
at his Temples, that He was now *unctus*  
*sanguine vulneratorum* (as *David* spake of  
*Saul*) anointed with his owne bloud in  
stead of Oile. The fift was on the *Crosse*,  
where vpon a most vniust Statute enacted  
by the clamour and importunity of the  
*Jewes*, who still cried *Crucifie him, Crucifie*  
*him*, his whole body was extended for the  
Debt, his hands and feet forcibly entered  
by hammers and nailes, which possessed  
themselues of his whole stocke of life, and  
almost all the treasure of his bloud, sauing

*Psal. 119. 3.*

*Esay 53. 5.*

*Esay 53. 3.*



only so much as was reserved for the Sixt  
and last payment, w<sup>ch</sup> his *side pierced with  
the Speare* powred out when he was dead.  
Wherein to shew that he had fully perfe-  
cted his bloody Audit, without collusion  
or reservation, that he had paid *ἕτατον νομισμα*  
*m*, the vtmost farthing, euen to the last  
drop, That he was not onely *Exinanitus*,  
emptied and deucted of his Diuine Attri-  
butes, but *Euacuatus*, in a literall, corporeal  
sense Euacuated and Powred out, *He* sent  
forth that thin watrish moisture which  
lodgeth with the blood, in so much that  
his witnes saw at one Wound a double  
current of *water* and *blood* flowing out.

Ioh. 19. 34.

Col. 1. 20.

Reu. 5. 9.

This was the fearefull Method of his  
Redemption, at this bloody Rate did he  
repurchase Gods fauour which wee had  
lost. *Pacificans per sanguinem suum*, making  
our peace with God, and *redeeming vs* to  
God by his blood (that is) as well re-esta-  
bling God in vs, as vs in His Fauour. Which  
was a true Redemption, a payment so full,  
that the Apostle auowes the bargaine, as  
purchased for a valuable Consideration,

Pretio



*Pretio empti estis magno*, Ye are bought at an high rate.

1 Cor. 6. 10.

But yet, though by this payment the iustice of God was satisfied, the malice of the Deuill, more vn-satiate then Hell or Death, vnder whose arrest's Man now lay, would not bee satisfied, nor would he giue consent that the Prisoner should be released, though the Ransome were paid. Therefore our blessed Sauour by way of *Rescue*, as well as *Purchase*, was faine to deliuer him from his vniust Iaylor.

*Pharaoh* held out an obstinat siege against Gods Commands, and in that Rebellion stood the danger of Nine Plagues. He did not thinke the Destruction of his Cattell, or Famine of his Land valuable Plagues to ransome such a Nation as *Israel* from his bondage, and therefore would not be induced to *let them goe*, till the immediate Arme of God *rescued* them, and then forced to it by his sword, that had the whole Land vpon an Execution (*for there was no house wherein there was not one dead.*) He did not only dismisse, but vrge them

Exod. 12. 30.

01.0.100 1

Leo Serm. 5. de  
Pass.

Psal. 15. 10.

Esay 53. 5.

them to a departure: Of such Rescue as this did man stand need of, Treatie or Composition would not preuaile with the deafe Graue, which vses not to let out any that lie vnder his silent ward, but still calls for more. And therefore see how our Sauiour prepares himselfe for this Combat, encountring the Enemy vpon the eueneſt termes that might be, for he engaged only his *Humanity* in this quarrell, not bringing his *Diuinitie* in fight till the Battell was wonne. *Si, pro peccatoribus sola se opponeret Deitas nõ tam ratio Diabolum vinceret quam potestas* (saith Leo.) To let them see *Hee* did not contest with them vpon apparant disaduantage, *He* would not fight against them with the Power of his *Godhead*, which must needs ouer-match them, and keepe *himselfe* unhurt, but entered the lists for Man, as Man, not Impassible, not Invulnerable, but with a body subiect to all that man is, Sinne and Corruption onely excepted. *This holy one could not taste corruption* (saith David) though *He* was wounded and killed for vs; as *Esay* and *Daniel* pro-



propheſied of Him. And that they might not complaine of the diſaduantage of ground, Hee inuaded Death in his owne Quarters. In *Golgotha* was his Battell pitched, which is the Field of death. In which Field the moſt eminent but indifferēt peece of ground was choſen out, Mount *Caluary*; w<sup>ch</sup> by the opinion of ſome Fathers, *Iuſtin Martyr* & others, was the very graue where *Adams* body was interred. *Vbi Cadauer ibi Aquila*: where ſhould Eagles congregate but where the Carcaſe lies? Where could *Chriſt* better combat for *Adams* Libertie, than at the Priſon doore, vpon the Tombe where *Adams* Body was ſhut vp? There did our Sauour meet *Death*, and in a Paſſiue Deſenſiue Warre, ſuffered him to preuaile vpon his *Bodie*, ſeeming to giue ground at firſt, that ſo he might foile him by a greater Stratagem.

He knew that *Caluary* was but the Out-workes of Death, from which ſlight Fort, raiſed only with dead mens bones, if He ſhould haue beaten Him, He well vnderſtood there were other lower workes,  
E stronger

Matth. 27. 33.

Matth. 24. 28.



stronger Redoubts vnto which *Death* might haue retired, and therefore that *He* might be sure to get within him, to be admitted into the strongest of *Deaths* fortifications, like Souldiers that sometimes surprize an Aduerse Towne by putting themselves into the Enemies Colours, *Hee* disguised Himselfe in the wan pale Colours of *Death*, *He died*, that so getting his Access into the Graue, *He* might beat *Death* in his owne Trenches.

Which hee performed, and hauing by this defeat rescued the Prisoners from their bondage, the *third day* proclaimed his *Victory* and *Resurrection*. Three daies he lay in Earth, like sleeping *Samson* in the lap of *Dalilah*, *linteis inuolutus*, maniced and bound with linnen cloathes, as you reade in the Gospell. *He* might truly say, *Cinxerant mee funes Mortis*, *The snares or cords of Death compassed me*, but it was impossible for him to be holden with those cords (saith another Scripture.) And therefore *λύσας ἀσινὰς θανάτου*, *loosing the sorrowes or Bands of Death* (so the *Syriack* reades it) he came out.

Ioh. 19. 40.

Psal. 116. 3.

A. A. 2. 24.

Lorinus.

out. His incorruptible body lay indeed like a dangerous surfet in the Stomacke of Earth, which was vnable to digest it, or by assimilation to turne it into its own substance, as by that common chyle of putrefaction ordinary courses conuert into Earth; and therefore it must needs cast *Him* vp againe, or perish by that distemper.

And cast *Him* vp it did, as Ægypt ejected Israel, laden with their owne spoiles. In that Triumph *He* disarm'd Death, broke off the sharpe point of his dart, tooke out his sting. *O mors ubi aculeus?* He led captiuitie captiue, and by this Ascent, gaue gifts, liberty and enfranchisement, to Men.

His glorious *resurrection* which most properly we now commemorate, stiled his *Deliueraunce* in the loftiest key, that glory or conquest could be strain'd vp to; A *Deliueraunce* wrought by a high hand to manifest his Godhead & cleare our Faith; which though it were sorely shaken by his Death, (Before that *we trusted* (saith Cleopas) *that it had bin He who should haue de-*

Luc. 24. 21.



Ephes. 5. 23.

Iohn 2. 20.

Mat. 27. 66.

Gen. 2. 21.

liuered Israel) yet it recovered againe and  
 was established by his *resurrection*. A De-  
 liuerance by which he quitted *Himselfe* as  
 well as vs, *Saluator corporis sui* (that I may  
 vse *S. Pauls* phrasc, though in another  
 sence) by repossessing the power he put  
 off, as well as by releeuing vs. His *Passion*  
 spake him Man, His *Resurrection* God;  
 Every circumstance of his Arising, raising  
 vs by so many steps and staires to the con-  
 fession of his *Diuinitie*. How well did  
 He interpret that Text of *S. Iohn*, *Habeo*  
*potestatem ponendi animam & reassumendi*,  
 when in a most powerfull manner He re-  
 assumed that life which was not rauish't  
 from Him by the Iewes Tyrannie, but laid  
 downe by Himselfe. The strong guard that  
 was set to make good his Monument, nor  
 the Monument which was sealed vp to  
 make Him safe, being vnable to resist his  
 passage. In a God-like disdainc of the  
 vigilant Malice of the Iewes, He made a  
 dead sleepe, like that which fell vpon the  
 first Man when his Rib was taken forth,  
 lock vp the senses of his drowzie watch-  
 men



men, that thought to haue lockt *Him* vp,  
and kept his Body like a Relike cased vp  
in Marble. And though the iawes of his  
Tombie were close shut vpon *Him*, with-  
out any externall helpe to wrench them  
open, or to remoue that weighty stone  
which lay at the mouth of the Graue, *He*  
*issued out*, making his Escape as subtile,  
as vnconceiueable.

Mat. 27.60.

For Aire to breath out at the least cran-  
ny and vent it selfe when it is imprisoned,  
is Naturall; but for one bodie to passe  
through an other (I say not by Penetration  
of the Dimensions, but a Miraculous  
Cession) is aboue the Power of Nature.  
For flesh and bones thus to make way  
through the solid Rock, is euen more then  
Miracle, and not lesse than *Diuinitie*; *Cui*  
*peruium est omne solidum*, to which Na-  
ture, though to her owne preiudice, giues  
way.

Leo Serm. de  
Quadrages.

It was very much, I confes, *Propria vir-*  
*tute*, by his owne Power to raise *His Bo-*  
*dy* from Death, but to raise it in this fa-  
shion by such a proud vnpractised expe-

riment, for a close Prisoner to Baile Himselfe, to quit the Iayle, yet be beholding to no Key to let *Him* out, saue his owne Power, which is the *True Key of David*, must needs aduance the Dignity of the *Deliueraunce*, and of *Him* that wrought it. Thus did our blessed Sauour arise from his Graue, *Χειρὸς αὐτοῦ καὶ τὰς καλειομένης*, *He* came forth of *Himselfe*, when the Vault was shut. For though we read that the stone was rolled away from the mouth of the Graue by the Angell; Yet saith *Hierome*, *Non putamus Angelum ideo venisse vt aperiret sepulchrum Christo*; We must not thinke the Angell came to open the Sepulchre and helpe Christ out: That stone was not remoued by the Angell till he was gone, (saith *Iustin Martyr*) and the cause why it was remoued this only, *vt declararetur spectantibus Resurrectio*, to declare the truth of his Resurrection. An Action worthy of Him, and most futable to his Birth (as *Arhanasius* infers) *Ille qui per portam clausam Matris sue virginis Mariæ in carne natus fuit, salua Virginitate Matris, Ille ex visceribus*

Gregor. Nazianzen.

Mat. 28. 2.

Hierom.

Iustin. Mart.

Arhanasius.



*visceribus Terræ per sigilla viuus & corporaliter surgit.* He that through the Virgin doores of his Mothers wombe came into the world without impeachment to her Virginitie; *He* at his second Birth came from the Wombe of the Earth without any violation of the Scales that closed *Him* in. This glorious, though scornefull Triumph, did *He* make ouer His Enemies, to let them see that it was *His* owne sentence, not their Power, which made them *His* Executioners; and that when *He* was pleased to reuoke their Commission, no Fetters could bind, or Prisons immure *Him*, being, as the Psalmist speaks, *Solus inter mortuos liber*: And also to confirme vs, that *He* who being bound was without other help able to vnloose *Himselfe*, is much more able to enlarge vs when *He* is free.

Psalm. 87. 6.

This Act of *His Resurrection* was but as a Tutor to indoctrinate our Faith, an Exemplary Act to assure our Arising; *Resurrexit in exemplum spei nostræ*. And not only to be the Example of our Rising, but the

Tertullian.



1 Cor. 15. 20.

Tho. Aquin. part.  
3. quest. 53.  
art. 1.

Arist. Metaph. 2.

the Cause too. For His owne dignity was He *Primitie Mortuorum*, the first-fruits of the Dead, the first that rose, twas fit His sacred Body should haue the Precedence from Death to Life: and it was necessarie for vs, that He should be first, *ut nostra Resurrectionis causa esset*, that so He might be the cause of our Resurrection: according to that rule giuen vs by Aristotle, *Illud quod est primum in quolibet genere est causa omnium que sunt post.*

As therefore the fruit of this *Deliverance* by his Resurrection was wholly ours, so should the acknowledgment too; as it was the greatest victory, so it should haue the largest *Panegyrick*. I read that the Grecian Churches, in memory of our Sauiours Resurrection, were continually wont from Easter to Whitsontide, to vse no complement when they met but only this, *ἡ Χρὶς ἀνίσταται ἐκ νεκρῶν*, Christ is risen from the dead. It was the salutation which past betwixt them, in stead of a God saue, or giuing the good time of the day, *Christ is risen*. And the others were wont to make no Reply,

to

to thanke them in no other Phrase then this, *αληθὺς ἀνίστη ὁ Χριστός*, tis true, to his Glory, and our Comfort, *Christ is risen.* O that this happy Meditation might so incorporate with our thoughts, that our sleeps and our wakings, our dayes & our nights, our studies and whole discourse might be nothing else but *Resurrection.*

We cannot in any lower gratitude discharge the obligation we owe *Him*, then to remember and mention this his *Deliverance* hourly, which was performed for his Glory, but our Good. God said he would get him honour vpon *Pharaoh*, but *Israel* had the spoile, the fruit, the *Deliverance*: so *Christs* was the War, but ours the Peace fetled by that War. Peace with God, & Peace within our selues, to calme all those distractions which from the apprehension of Death might arise to trouble vs. *Quare tumultuaria anima? Wherefore then shouldst thou be disquieted, O my soule? trust in God, for He is thy Defender, thy Salvation.* Why shouldst thou be afraid to meet with that death which thy Sa-



\* *Debemus mortem peccato primi hominis, sed per eam pervenimus ad vitam eternam. Aug. Tom. 10. Rom. 7. 24.*

3. Thee.  
Augustin.

Leo ser. 3. de  
Pentecost.

uiour hath so tamed and corrected for thy sake, that \* it is not now so much a punishment, as an Entrance to a better Life.

— *Lex est, non pœna perire.*

Thou canst now no sooner cry with Saint Paul, *Quis liberabit? Wretched man that I am, who shall deliuer me from the Body of this Death?* but thy Faith will make a sweet reply from this Text, *Ipse liberabit, He shall deliuer thee.*

Mercy presupposes Misery, for *Mala est causa quæ misericordiam requirit*, and a Deliuernance presumes a danger. Both which misfortunes met in this one subiect, to make *Mans* condition wretched and hazardous at once. I stand not to repeat the priuiledges which *Man* lost. Since the ruine of our first Father, we haue no Story that is memorable but our Woes, wherein as we haue much to grieue, so we haue somewhat to boast of euen from them. For they qualified vs, they gaue vs a capacitie to exercise the mercy of our Sauour. *Filium Dei de Cœlo traxerunt non nostra bona merita sed mala.* They were our mi-  
series



series, our sins which drew downe *Christ* from Heauen to Earth. O happy Day, when such a blessing as the *Son of God* arriued! and (I had almost said) Happy misfortune, which occasioned that Arriuall! It had bin a kind of pity (pardon the speech, which not enuy to our well-being, but Honour to my Redeemer vr-ges) for *Man* not to haue bin miserable, for then the rich mines of *Christs* loue neuer had bin discouered, but like hid treasures, lyen buried in ignorance, whereas now their discouery hath enriched *Mans* Fall with that Priuiledge, which the *Angels* that fell were denied. Those collapled Spirits, like dying Stars, vanish't into sulphur and darknes. Their ruin'd condition had no help from *Christ* to raise them vp againe; Whether it were because their sin was more vnexcusable then *Mans*, who was Passiue in his Mischance, being seduced by the *Serpent*, whereas *they* had no Seducers but Ambition, and *Themselves*: Or whether because as *Pet. Lombard* out of *S. Augustine* giues the reason, *Quia An-*

*Petr. Lomb. lib.*  
*2. dist. 21.*

*gelica Natura non tota perierat*, because the whole Angelicall Nature fell not; though many fell in that Apostasie, yet many stood: whereas the whole Nature of Man was lost in *Adams* deprauation, I will not dispute. Certaine I am *Christ* suffered not for the *Angels* that fell, but only for *us Men* and for our *Saluation*. The *Angels* that stood had this benefit by *Christs Passion*, that *they* were confirm'd in their blessed State, so that *they* could not fall (as some hold.) *Passio Christi hominibus redemptionem, Angelis confirmationem in suo statu dedit. Homo lapsus erigitur, Angelus stabilitur ne cadat.* But those that fell away receiued none at all. The Psalmist sayes, God in his Creation made *Man* a little *inferiour* to the *Angels*; but *Christ* by his Redemption aduanced *Him* aboue many that once were *Angels*. He suffered those that fell to conuert into *Deuils*, choosing out of *Mans* ruines to repaire and make vp their Number againe. As he tooke not *Angels*, but the seed of *Abraham*; so he deliuered not *Them* but *Man*. For vnto which of the  
*Angels*

Psal. 8. 6.

Hebr. 2. 12.

Hebr. 1. 13.



Angels did he at any time say, that which he daily speakes to the meanest soule that fues to Him, *He shall deliuer thee from the snare of the Hunters.*

From Snares and from Hunters? Ergo-  
ne nos Bestia? Tis Saint Bernards Quare,  
Are we turned Beasts? *Bestia prorsus*, yea  
(saith he) vndoubtedly Beasts, both by  
the confession of the *Psalmist*, who com-  
pares *Man to the Beasts which perish*; and  
by the euidence of our owne Nature. The  
Verdict of our own Sinnes finds and con-  
cludes vs Beasts. Our wild vntamed Ap-  
petite which neuer yet could be empaled  
within the bounds of Reason or Religion,  
by any Lawes of God or Man: Our bru-  
tish Affections, and head-strong Passions  
haue transformed vs into all the Sauage  
shapes which the world euer produced.

4  
From the  
Snare of the  
Hunters.

Συρίλα μὲν ὡς ταῦτα χρεμετίζει ὃ ἐπὶ γόναξιν ὡς ἱππὸς θαλυ-  
μαῖος, γαστριμαργεῖ ὡς ἀρκίον &c. *Rebellious as the*  
*vnyoaked Oxe, and like the Horse (in Je-*  
*remy) neighing after forbidden Beds; like*  
*the Lion in Fury, the Ape in Affection, the*  
*Wolfe in Rapacitie, the Beare in Gluttony,*

Isidor. Pelus. l. 2.  
Ep. 135.



and the Swine in Drunkennes. Certainly when man hath thus metamorphosed himselfe, when He is become a wildernes stored with such strange beasts, it is not strange, when his Vices haue made him such store of game, if Toyles be pitched to take, or *Hunters* pursue him.

Tis *Hieroms* Obseruation that this word *Hunter* is euer taken in the worst sense thorow the Scripture: They were the worst Men who were reputed the best Hunters, *Nemrod* whose stile is a *Great Hunter*, and *Lamech*, and *Ishmael*, and *Esau*. The Prophet could not find a fitter Appellation for *Tyrants*, then to call them *Hunters*, and in *Jeremy* God threatens his disobeying people that he would submit them to many *Hunters*. The Ring-leader of which Band is the Deuill. He is the chiefe Ranger, and his circuit or walke the whole World, which he compasses, *seeking whom he may deuoure*. The Prey he hunts for is the very best and choicest the world yeelds, *Cibus eius electus*, the soules of Men, whose destruction is his Sport. A Murtherous sport,

Esay 32. 2.

Ierem. 16.

1 Pet. 5.

Abauc. 1. 16.

sport, worthy of him who was a *Murthurer from the beginning*. To which purpose his Bowes are bent, and his Arrows ready vpon the string to shoot at such as are *vpright in heart*. The Dogges accustomed to this Chase, are, the same that worried *Acteon*, our owne violent passions and Sins. Saint *Ambrose* names the whole Packe: *Persequitur auaritia, persequitur Ambitio, Luxuria, Superbia, Fornicatio*: Ambition, Ryot, Pride, Lasciuiousnes, and Auarice; These are the Dogs of Chase that neuer suffer vs to rest. To make good which Metaphor, he brings the Apostles Text, *Flee Fornication, Nam quâ causâ fugeres, si nullus te persequeretur?* Saint *Paul* would neuer bid thee Flee, did not these make hot pursuit after thee, being still maintained and encouraged by the Deuill as their *Huntsman*.

It was this same Hunter, who vpon the old quarrell betwixt the *Serpent* and the *Seed of the Woman*, followed our blessed *Sauour* from the day of his birth, first casting off *Herods* Bloudhounds, that drew all *Iudaea* for Him; to auoid whose cruell Inqui-

Iohn 8. 44.

Psal. 10. 2.

*Ambros. Ser. 11. in Psal. 118.*

1 Cor. 6. 18.



Matth. 3. 1.

Matth. 22. 15.

Psal. 31. 17.

Inquisition, *He* was faine to flie to *Ægypt*, and take couer there: By which auoidance, when that Crie was at fault, when that Persecution ended with *Herod*, vpon whose death *Hee* returned from *Ægypt* into his owne Countrey, the Deuill singled him out againe in the Wildernes, where *Three dayes he tempted him*, seeking to surprise or winne *Him* by promises. Which failing, he attempted to circumuent *Him* by the wit and fallacie of the Rabbins, Sophisters of his own instruction. But when both these, and all else he could doe, was defeated, *He* finally vnkennelled the whole multitude of the *Jewes*; *Circūdēdērunt me canes multi*, Many Dogs then came about *Him*, whose mad, vnsensible malice being set on by the Priests and Scribes, neuer gaue *Him* ouer, but like Hounds in full cry, whose mouths had learn't no note but *Crucifige, Crucifie him, Crucifie him*, they ran *Him* from the Common Hall to *Caluary*, where they killed *Him* in view; Hanging *Him* vpon the accursed Tree, as a sad Spectacle to *God, and Angels, and Men.*

The



The very same *Hunter* who in this manner Butchered *Him*, seeks hourly to make his Prey of vs, arming the hand of euery Persecution, and suborning all the Temptations, Wit or Inuention can presse, to make vs, who are the *members* of *Christ*, tast the same Cup of bitternes which *He* our *Head* then did. Only here is our comfort, that as the Deuill in pursuing *Him*, foiled himselfe, was taken in his owne malicious *snare*, so the Protection of God will arme vs so, that all his *fiery Darts*, like harmeles drops of dew, shall fall from vs; that *He*, who hath *sealed his seruants in their foreheads*, hath imprinted also that victorious Motto on their soules, *Non preualebunt, The gates of Hell shall not preuaile against you.*

Reu. 7. 3.

Matth. 16. 18.

Doe but obserue how in euery Action performed vpon our *Sauour*, the Deuill wounds himselfe: In admitting *His Body* into the Earth, he contriu'd and let in his owne ruine. As the *Troianes* made themselves guilty of their Cities Sacke, by receiuing the Horse within their Walls, which

G

powred

Esay 53.5.

Psal. 69. 21.

Ambros. lib. 1. de  
Pœnit. cap. 15.

powred out so many armed Bands into their streets. In wounding *Him* he healed vs: *For by his stripes are we healed.* In that bargaine and sale which *Judas* made, hee signed the Acquittance for Receit of our Ransome. In the Crowne of *Thornes*, and Robe of *Purple* He declared our Triumph. In giuing him the *Vineger* tempered with *Gall*, He fulfilled the Prophecie. And with the Speare piercing his side, let out two Sacraments, *Baptisme*, and the Sacrament of his *Bloud*, as sure Seales to confirme vnto our soules the Truth of our *Deliueraunce*. *Magna potestas, magna gratia, quæ imperat Diabolo vt se ipse destruat!* Tis Saint *Ambrose* his holy Extasie. O wonderful power, but more wonderfull mercy of our *Redeemer*, who thus retorts the *Deuils* malice, making him in his owne Assaults destroy himselfe! Well may he persist to inuade our frailty by his Temptations, which wee cannot decline, our whole life being nothing but a long temptation (as Saint *Chrysostome* calls it,) but yet he shall not captivate, or conquer vs by them, Gods grace hauing



hauiing instill'd this fortitude into vs, that wee may say *Disrumpamus vincula eorum, We will breake the bands in sunder*, where-with he would entangle vs, *He shall deliuer Thee from the Snare of the Hunters.*

Psal. 2.

I

Snare.

This *Snare* is our finnes, and those sins weau'd and made vp by the practise of the Deuill, who by suggesting the delight and opportunities of sinne takes vs in our owne Net. One calls it *Δίκτυον πολύπλοκον*, a Net wrought with many subtile threads, made of as many cords as there are Vices. *Funibus peccatorum suorum unusquisq; constringitur.* These are *Cords* (saith Salomon) Cords to bind vs hand and foot, and make vs sacrifices for the pit of Darknes. It is the misery of Man that in no place is he secure from these *Snares*. Destruction like a war-der lies at his doores, and rather then Hee will want danger, hee lyes in ambush for Himselfe, for *Corpus ipsum laqueus*, His owne body is like a Net cast ouer the soule, which intangles her, & restraines the freedom of her faculties. When Man sins, and by excuse striues to diminish or defend

Marc. Eremita.

Prou. 5. 22.

Bern. in Psal. 90.



Esay 5.

the sinne, like a Flie caught in the Spiders web, the more he struggles to get out, the more he implicates himselfe; He that hopes to make good one sin by another, does ill, and seekes to mend it by a lye, drawes Esayes woe vpon himselfe, *Iniquitie with Cords*, and ties the knot so fast, that nothing but Iudgement and the Sword can cut it asunder.

Hilarius in Psal.  
118. pag. 47.

A beleaguered Citie is not so streitly hem'd in, as Man is enuironed at euery Port of his Fiue Senses, which are attempted by seuerall Assaults of the Diuell. *Ligat omni vitiorum genere, ebrietatis, consuetudine voluptatum desiderijs &c.* He seekes to inuolue vs, not only by habitual sins, whose long custome hath made vs familiar with them, but vpon all emergent Occasions brings vs acquainted with new Crimes. Hee bribes the Eye to wound the Heart, and by those windowes of our bodies He throwes in Lust like wild-fire; For the cure of which Feuer in the bloud, he sends vs to such a strange Physitian, whose remedy is worse then the Disease. You may find her

her Character taken by the Wise-man, *In-  
ueni amariorem morte mulierem &c.* A wo-  
man whose Heart is a snare, and her Armes  
like chaines, to captiuat the sinner; Thus  
the bed is a snare, and the boord too, *Men-  
sa laqueus*, Our Table is become a snare, to  
betray vs to riot and excelsse: Our Ambi-  
tion intangles vs in those affaires which  
oft-times ruine vs. And our Abundance,  
our Wealth, is but a vitious Steward to  
take vp sin at any rate. *Tenant & inducunt  
in alia peccata*: Riches ill employed are  
but like Bauds, to procure those costly Vi-  
ces which meaner fortunes cānot purchase.

It was not therefore without iust cause  
that *Salomon* termed *Riches a Snare*. The A-  
postle calls them a *Temptation*, and a *Snare*  
too. The desire of them bewitches and en-  
snare the soule in the cares of the world;  
and the indirect waies by which they are  
oft-times compassed, are as Giues and Fet-  
ters to clog the Conscience.

How many be there, that to compasse an  
inheritance on Earth to bequeath to their  
Posteritie, sell away their interest in Hea-

Ecclesiastes 7.  
28.

Psal 69. 22.

Tbo. Aquin. in  
1 Tim. 6.

1 Tim 6. 9.



Habac. I. 15.

uen? How many be there that liue by Cosenage, and thriue by Oppression, that like *Plagiaries* make it their trade to hunt and catch men; building their owne fortune, like a *Citie founded in Bloud*, vpon the ruine of others? yet are so far from recognition of their sin, that with those in the Prophet, *They sacrifice vnto their Net*. They glory in their Art of Circumvention, taking all wayes that lead to profit for safe and Legal.

Ambros. in Psal.  
118. Ser. 14.

Psalm. 54.

I pray God that within this *Citie* there be not too many of this sort, that there be not amongst her seuerall Mysteries too many *Nets* of this making. Tis Saint *Ambrose* his rule, *Laquei sunt ubi est usura & dolus*; Wheresoever Extortion or Deceit harbour, there are Snares. (A learned *Spaniard* interprets the Snare here to be nothing else but Cosenage *Enganno*.) And the Prophet *David* makes his Report, *Vidi laqueos iniquitatis & contradictionis in Ciuitate*; I haue scene these Snares of Iniquitie and Deceit in the *Citie*. I would faine beleeue (as I wish) this *Citie* were no part of his Suruey. For I come not to vpbraid,  
much

much lesse to accuse you, no not so much as vpon the common fame. Though some may be guilty, God forbid I should preiudicate all; I dare say many are not. The utmost of my scope is onely Admonition, that they, which practise such Arts, desist. *Et Resipiscant à Diaboli laqueis*, and by a Repentance vntwist those Nets which the ancient Deceiuer of Mankind hath wrought to deceiue them with.

2 Tim. 2. 26.

I am glad for your sakes (as Christ told the Disciples vpon the death of *Lazarus*,) that I may truly vse that language to your Citie, which the Spirit did to the Church of *Thiatis*, Though I could say some things against Thee, Yet I can say some things for Thee too, *Novi opera, I know thy workes, and thy loue, and thy seruice, and thy deeds of piety, that they are more at the last, then at the first.* Your good workes daily amplified by the addition of Benefactors, stand to your Honour, not only vpon Record, but publique view, all eyes being able to beare you witnes, that you haue not beene only carefull to see the bountie of your

Rev. 2. 10.



your Predecessors employed the right way, according to the pious meaning of the Doners, but as Heires to their goodnes, as well as to their fortunes, you haue adorned their Monuments, and prouoked by their happy Examples, vpon their foundations you haue raised more stories of Charity, enlarging your owne fame no lesse then you haue enlarged your Munificence.

Your *Bridewels* for the employment of idle persons.

Your *Hospitals* for the entertainment of the Aged and Nurserie of Orphans.

Your *Spittles* for cure of the diseased.

Your *Bethelem* for the distracted.

Your *Pesthouse* for the separation of the sicke: as necessarie a seruant to your Citie as any; though the narrowest peece of all your Beneficence, considering the number which in an infected time throng thither.

All these, as they haue ennobled you to the whole Christian world, so, I trust, they haue endeared you and your Citie to  
the

the care and preservation of *God*, who no doubt will largely repay vpon your succeeding Generations the charity in these kinds expended for his sake.

Since therefore your goodnes is imprinted in so faire a letter, that men not only may *see* and read, but haue cause to *glorifie Him* who is the Author of all goodnes, for you his Instruments, since your good deeds are growne into such a storie, twere much pity, but more shame, that any foule notorious sin should deface or blot so faire a Catalogue; That any loud clamorous sin of Oppression, or the cries of Men vndone by Extortion, should drowne the prayers of those many Orphans, and distressed people, vnto whom your liberall Alimony giues iust cause to sollicite Heauen for all blessings vpon you.

Let me then beseech you for your owne sakes, as you regard your owne peace and the prosperitie of this Citie, that if any where amongst your treasures you finde *Pretium sanguinis*, any vniust viconscio-  
H
nable



Mat. 27. 5, 6.

Ambros. lib. 2.  
offic. cap. 16.

Iac. 5. 2, 3.

nable gaine, wrung from the throats, or extorted from the calamities of others; If you there find the Orphans Patrimony, or the Widowes Dower, throw it out, as the Priests did the wages of *Iudas*, for these are also *the price of bloud*. The living of the poore is his life. *Cave ergo ne intra loculos tuos includas vitam pauperum, & tanquam in tumulis sepelias*. Take heed therefore how you make your chests Cemeteries to burie men quick, lest they become Gulfes to swallow you too; and like true Tombes, cause the golden body of that Saint which lies there enshrined to crumble into Dust, and become nothing before the next Generation comes to possesse it. Vpon such Tombes as these *S. Iames* hath wrote the Epitaph, *Diuitie vestra corruptae; Howle and lament yee rich, for your riches are corrupt, your gold is cankerd*. There is a secret Iudgement which like an East wind blasts the Owners and dissipates ill gotten gaines: like a worme at the Root, it smites both the Tree and the Branch, causing the fruit to become like the Apples

ples of Gomorrah, which posteritie shall no sooner touch but it shall fall into ashes. For to speake truth, how can that Father thinke the inheritance he leaues should be long liu'd, when together with the estate, the sin by which he got it is entaild vpon his Heire?

And againe, Not as a Party, but meerly an Aduiser, let me beseech you vpon no lesse obligations then God & your Soules; as you tender the fauour of God and peace of your Soules; If when with *Peter*, you let slip your Nets vpon those waters, where you may freely trade for profit, you chance to enwrap amongst the common Shoale of gaine, *Quæ Dei sunt*, (as Christ calls them) any thing that belongs to God, any part of *his* or *his Churches due*, let not any such gaine land at your houses, enter it not into your *Audit*, nor account that amongst your *Supers*, which is your *Onus*, and will proue a burthen to your Conscience. If by mishap any such light into your Net, throw it out againe, it is *Mercēs operarij*, *The hire of the Labourer*, the wages of your

Iac. 5. 4.



Luc. 20. 25.

Juvenal.

Minister, restore it backe to its owne naturall current. As Fishers when they haue taken any Royall game present it to the King, so Reddite Deo, redeliuer it to God, for

— *Res fisci est ubicunq; natat.*

The deteining of it may proue dangerous, and in the end confiscate you. Certainly, the aduantage by it is not sufficient to counterballance the damage. A little of this *leauen* may *sowre* your whole lump; and but one foot of *Churchland* taken into your estate, like the Kings Wasse, may alter your Tenure in Gods blessings, and bring your whole fortune into Wardship. Those that be peccants in this kind, let them not euer trust to their smooth sailing. Though their aduanced Prow beat off all suits that dash against them, like water, yet let them know, the least defrauda- tion of God is *Sacriledge*, and *Sacriledge* is a lading which in the end will sinke the best and ablest Bottom. Vndoubtedly as God for the iust payment of *his Tithes* promises a plentiful Haruest and full blessings, *Inferte omnem Decimam &c. & probate;*

Malac. 3. 10.

bate ; Bring yee all the Tithes and proue me  
&c. so the wilfull deteining may exalpe-  
rate *Him*, in stead of freeing you from  
Snare, to raine Snare vpon you, and to plead  
against you with Pestilence and bloud, (as he  
threatens by Ezekiel) bringing that dan-  
ger vpon you, which else he will surely  
deliuer you from, the Snare and the Noysome  
Pestilence.

Psal. 10.6.  
Ezec. 38.22.

The Greeke is ἐπὶ λόγῳ παρεχόμενος, literally  
from the terrible Word. Symmachus reads,  
*Calumniarum sermonem*, the speech of Ca-  
lumnies ; and Euthymius, *verbum perturba-*  
*tionum*, for there is no greater perturbation  
to the mind then slander. Death attired  
in his ugliest shape appeares louely to De-  
traction. How many be there that with  
more equall temper could endure the  
sword of the Executioner, then the sword  
of the Tongue to wound and traduce their  
Fame ? How many be there vnto whom  
a burning Feuer is not so torrid, as γλῶσσαι  
φλογίζουσαι, the scalding tongue of a Rayler ?  
The sting of the Scorpion is mercy to the  
blacktooth of a Backbiter, whose fangs

2.

And from  
the Noysome  
Pestilence.

Iac. 3.6.



*Pestilentia est  
homo malus de-  
tractor. Aug.  
Horn. 10.*

are like enuened Arrows, and vnder whose lips the poyson of *Asps*. No disease is so incurable as this, no *Plague* more dangerous. *S. Augustine* plainly calls a *De-tractor* the *Pestilence*. The burnt vnwholsome Aire which corrupts the bloud whilst the *Dogstar* raignes, is not so pernicious as the rotten breath of slander, which casts a leprous skurfe vpon the whitest reputation, and bespeckles euen *Innocence* it selfe.

*Bernard. in  
Psal. 90. Ser. 3.*

*Hoc verbum asperum tu sustinisti Domine.* (Tis *S. Bernards* sweet Meditation.) This sharpe killing word didst *Thou blessed Saviour* sustaine for our sakes. By falshood wast thou betrayed, and by periurious witnesses belied to the most shamefull Death, that *Thou* mightest deliuer our soules from that which is *verbum asperum*, the most killing word, the voice of Iudgement pronounced vpon impenitent sinners, *Goe yee cursed into euerlasting fire.*

I fixe not vpon this Interpretation, though very warrantable, but follow our  
English

English Translation, which iustly agrees with the Hebrew, *From the noysome pestilence*; which literally imports that contagion a Schooleman defines to be *Morbus venenosus vel lues hominum*, a sicknes which vsually is to all and hath lately bin to vs so mortall. Thus *Lorinus* also out of Authentique Copies reads it, *A peste pessima seu quâlibet pestilenti*, or *de peste ærumniosissimâ*. The *Chaldee* paraphrase is, *de Morte atque Tumultu*, from *Death* and *Tumult*, which I take to be a iust Periphrasis of the *Plague*, that being of all others the most tumultuous kind of Death. Since, like a furious Torrent that beares downe trees and houses, it sweeps whole Families, whole streets, nay whole Cities, insomuch that the liuing haue not bin sufficient to burie the dead. Such a Mortalitie as this was there in the ninth yeere of *Edward* the second, Nor is it only tumultuous in regard of the Numbers that die, but in regard of their *Buriall* too. When euery Churchyard is made *vallis Mortis*, the valley of Death, and the bodies piled and built one vpon another

*Chald. Paraphr.*

*Tho. Walsing.  
Hist. Angl. Ed. 2.  
p. 108.  
Annal. Stow  
pag. 218.*



Iob 5. 26.

another, make (in *Iobs* phraſe) a rick rather then a Graue, where, for want of earth, one coarſe is couered with another.

Which muſt needs beget this Epithet, *Noysome*, putrific the Aire ſo much, that (as *Solinus* reports of the Lake *Avernus* and the dead Sea, whoſe ſteame kills all that draw it in) birds flying ouer thoſe Cemeteries haue dropt downe, and Men that ſuckt it vp, like children ouerlaid by their Nurſes, haue bin impoyſoned by that Aire which nourished them.

Kingdoms and States are called Bodies, becauſe *Metaphorically* they are ſo; The King is the Heart, the Counſell the Braine, the Magiſtrate the Hand. And there is this true Accord betwixt thoſe *Politically* and the *Naturall* Bodies, that they haue diſtempers like vs, their Agues that ſhake them, their ſickneſſes and their Deaths too. As there is an appointed Time for Man vpon Earth, ſo for all Man is Lord of. Empires haue their Periods, and thoſe Periods to them as Graues to vs. *Babylon*, and *Persia*, and *Greece*, and *Rome*, which ſucceſſiuelly

successiuelly buried one another, the last Suruiuer, as Executor to the rest, inheriting all that the Three first had, shew that Monarchies sicken, & like Men die, sometimes of Age, oftner of Wounds. It hath bin obserued that one whole part of the Earth hath bin sick at once. For in the yeres <sup>a</sup> 1349. and <sup>b</sup> 1579. an Epidemicall sicknes ran thorow all *Europe*. But *Euagrius* writes of a *Plague* that ouerspread the whole World. To speake more directly, some diligent Obseruers haue deliuered it as Dogmaticall, that particular Cities haue their *Criticall* Dayes, their *Climactericall* Yeares, and that most constantly.

Euery third yeare (saith *Boterus*) is a climacterick, dangerous and fatall to the *Grand Cairo* in *Ægypt*, in which three hundred thousand commonly die of the *Plague*: And the fift or seuenth to *Constantinople*, the Mortalitie costing her scarcely fewer then two hundred thousand. Our Land, and in it our *Metropolis*, *London*, our Mother Citie hath, like *Ierusalem*, mourned in the Dust for the calamitic

<sup>a</sup> *Walsingham*  
*Hist. Ang. Ed.*  
3. pag. 168.  
<sup>b</sup> *Stow Annal.*  
pag. 664.  
*Euagrius Hist.*  
*Eccles. lib. 4.*  
cap. 29.

*Boterus de orig.*  
*Vrbium lib. 2.*  
cap. 7. & 11.



mitie of her Children, and death of her Inhabitants. We haue had our *Climactericall* yeares, as well as other places. Some haue noted the Twentieth or thereabouts to haue bin mortall to vs, which though it hath held currant for these two last Visitations, I draw not into conclusion that it should still hold. I thinke rather the whole Land sensible of the losse of her *DEBORAH*, and our late most gracious *SALOMON* of euer blessed Memorie, whose Exequies deseru'd a lamentation not lesse then that which was made for *Iosiah* in the *valley of Hadadremmon*, to performe rites worthy such Funerals mourned in *Death*, shedding *Liues* in stead of *Teares*.

Zach. 12. 11.

For any other cause, certainly I am perswaded, it is not in the discretion of *Nature* to dyet her selfe, to set out her sicke dayes, no more then to appoint her well, but meerly in the direction of *God*, who vses her but as his handmaid, to effect his purposes, when and how *He* pleaseth.

Epiphan.

It was one of *Manes* his Phanaticall  
dreames

dreames amongst many others, that a certaine Spirit in the aire called *Messor*, diffuses that contagion which breeds the *Pestilence*. His drift was only to establish that Diabolical conclusion of his concerning his *Two beginnings*, one whereof produces *good*, the other *bad*, and so to ioyne another Power in commission with God. And surely they that impute Gods iudgements to *Nature*, and because they are able to trace an Infection to the first Body that died, or can distinguish betwixt a contagion received *Per contactum*, from other bodies, or occasioned by an infected Aire, conclude a *Pestilence* to be nothing else but a Malignitie of course, proceeding from an ill coniunction of Planets, or the concurrence of some other disaffected causes in *Nature*, derogate from God, and are in a faire way to *Atheisme*.

*Aug.*

I can by the helpe of *Philosophie* and obseruation assigne some probable reason of the *Earthquake* or *Thunder*, defining the one to be a vapour included in the bodie of Earth, which with struggling to get out



shakes it ; and the other to be but the collision of two Clouds, and in them the contestation of two repugnant qualities, whose strife begets that fearefull Blow. But yet if I looke not beyond *Nature*, if I apprehend no *Power* beyond these that direct and formes those fearefull Iudgements, I might iustly feare to be the next marke at which those Iudgements should aime, to be swallowed vp, or to be Thunderstrooke. Let not *Sophistrie* or *Philosophie* deceiue you, let them not lull you into a securitie to make you scarceles of Gods anger, by fathering *his Iudgements* vpon *Chance* and *Nature*. There is no Iudgement, as there is no Mercy, wherein you may not discerne *Digitum Dei*, the hand of God directing it, be it *Wind*, or *Storme*, or *Haile*, or *Lightning*, or *Infection*, all are but his ministers to fulfill his will.

Psal. 103. 21.

Verf. 6.

The *Pestilence* is *his Arrow*. Tis called *Sagitta noctu volans* ; directed against his People either for *disobedience* and breach of his Lawes, as *Deuteron. 28. 21.* or for *Pride*. For *Dauids* presumption to number

ber the people, God abated Seuenty Thou-  
sand of his number by the *Pestilence*. Or  
for vniust *Auarice*, for *Extortion* or *Simony*.  
Or for *Lasciuiousnes*, by the example of  
*Sodom* drown'd in *Mari pestilentico*, and  
turn'd into a Lake. Or for *Gluttonie* and  
*Excesse*, as *Numb. 11. 33*. *Whilst the flesh was*  
*yet betweene their teeth, the wrath of the*  
*Lord kindled, and smote the people with an*  
*exceeding great Plague.*

2 Sam. 24. 15.

Ezek. 7. 19.

Nay it hath yet a neerer dependance  
vpon *His* will, insomuch that it is called  
*Manus Dei*, the hand of God; so *Exod. 9.*  
*3. 15.* and *Ieremy the 21. 5, 6.* And *Dauid*  
making choise of the *Pestilence* rather then  
of any of the two other punishments  
there proposed vnto him by the Prophet  
*Gad*, accepts it in this Phrase, *Let vs fall*  
*into the hand of the Lord.* Now as none  
but *his bow* can shoot this *Arrow*, none but  
*his hand* manage this heauy *Iudgement*, so  
no hand but *His* can cure the *Wound* which  
it makes: *He woundeth, and he bindeth vp*  
*again: Ipse liberabit, He shall deliuer Thee*  
*from the Noysome Pestilence.*

2 Sam. 24. 14.

Iob 5. 18.



Mr. G. Sands  
Relation, lib. 2.  
pag. 97.

Dier. Genial. lib.  
1. cap. 6.

Thucid. lib. 2. Bel.  
Pelopones.

Lactant. lib. 2.  
de Orig. Erroris.  
cap. 8.

Pliny writes that *Locris* and *Crotone* were neuer infected with any Plague; other Historians and Trauellers, that as the Plague in *Ægypt* and *Barbary* rage their fixt Time, so also they decrease at their day. It commonly flakes in *Ægypt* when *Nilus* ouerflowes, at *Aleppo*, when the Sunne is entering into *Leo*. *Alexander ab Alexandro* reports, That a great Mortality was stayed in *Rome* by the Inuesting of a Dictator. And *Thucidides* saies, the greatest Contagion which euer brake out in *Greece*, was cured by the aduice of *Hippocrates* the Physitian, who caused them to cut downe all their woods and burne them, by which Action the Aire was purified, and vpon that successe they would haue made *Hippocrates* a God. *Lactantius* mentions a like Cure performed by *Æsculapius* the Physitian, vpon *Rome*, sicke of this Mortality.

I know *Physicke* and *Industry* haue wrought admirable effects amongst the Heathen, and amongst vs. But I shall neuer Deifie the Physitian for the Medecines sake. Tis Gods permission to the one, Gods Blessing

Blessing vpon the other which enables all meanes of recovery. Salubrity of Aire is *His* Gift; shift of Places, smells to prepossesse the Senses, but for *Him* had been vnbeneficiall. Our best Cordialls and Antidotes, should *His* Mercy contribute nothing to their working, would inuert their Nature, and become *Poisons*. Helpe I am sure they could not, nor had they helped vs, wee had still languished vnder the tyranny of this *Noysome Disease*, had not *He* made Mans industry prosperous for recovering of some, and for the generall safety of all, said vnto his Angell, *It is enough, stay now thy Hand.* Iust cause then haue we all to praise *Him* in this Panegyrick, *Ipsc liberavit, He hath deliuered vs from the snare of the Hunters, and from the Noysome Pestilence.*

2 Sam. 24. 16.

That I may now looke towards my Conclusion.

*Conclusion.*

You see how *copious the Redemption of the Lord is*, how *his Deliverance* extends it selfe ouer all dangers; there is no Buckler either to beare off the *Darts of Satan*, or  
fury.



Hebr. 10. 30.

Rom. 9. 15.

fury of an Enemy but this : there is no Amulet to resist or cure infection but this. So that *Deliverance* is a title of which God hath iust cause to be ialous. No Riual must share in this glory ; He is the prime Actor, other Men or Meanes but meerely his Instruments, his subordinate Ministers. *Mihi vindicta*, is Gods Motto, *Vengeance is mine, I will recompence*, and He speaks it in as loud a phrase, *Mihi misericordia*, *Mercie is mine, I will haue mercy on whom I will haue mercy*. I can neuer then sufficiently wonder at that Church, who hath not only Mangled His Titles to distribute them amongst the *Saints*, but haue done that which the barbarous Souldiers would not, Diuided the *seamles Coat of his Passion*, and with *Saints Merits* Patch't the entire Garment of our *Saluation*. Imparting the highest *Deliverance* that euer was wrought, that *Deliverance* to effect which Hee was *deliuered* into the hands of sinners ; That *Deliverance* which with many stripes and wounds He purchased ; That *Deliverance* which He earned as *Adam* did his bread,  
by

by the sweat of his brow, and the labour of his hands: *Hee sweat* for it in the Garden, and *Hee bled* for it vpon the Crosse. This Act of *Deliverance* haue they maimed, some amongst them daring to affirme, that *Christ hath not so satisfied for all*, but that each Man must suffer and satisfie for himselfe in particular, so the Rhemists; which must either conclude Inualiditie and Insufficiencie in *Christs sufferings*, or *iniustice in God*, who for one Offence will be paid twice, first by the Surety which is *Christ*, & then by vs who are the Principall Debtors. Others broching it for truth that *Christ* died not for both Sexes, was not the *Sauour of Women*, but *Men only*. An Assertion of *Postellus* the Iesuit, who in *Paris* put forth a booke entituled the *Victory of Women*, wherein he writes that one *Iane* was sent from God to be the *Sauour of Women*. Contrary to the purpose of *Christ*, who *Died for All*, gaue himselfe for *All*: and directly opposite to the meaning of God, who at the cleansing of the Leaper commanded them to offer Lambes of both

K

kinds,

Rhem. Test. An-  
not. in Rom. 8. 37.

Iesuit. Catechis.  
lib. 1. cap. 10.

Leuit. 14.



*Isych. lib. 4. in  
Leu. cap. 14.*

kinds, *Male and Female*: *Ex utroque genere propterea sacrificium Offerri præcepit ut ostendat quia Christus pro nobis occisus simul Masculum Fœminamque saluabit*: To shew (as *Isychius* excellently inferres) that *Christ* died for both Sexes, *Women* no lesse then *Men*. But a third sort to iustifie their praying unto *Saints*, by a learned trick Diuide the Office of *Christs* Mediation amongst them, and by this Distinction of *Mediator, Intercessionis* and *Redemptionis*, defeat *Him* of halfe his right. They confesse that *Christ* only died for vs, and so became our *Redeemer*, but euery *Saint* is an *Intercessor* to sollicite God on our behalfe. A Position which the *Apostle* plainly contradicts. Our *Redeemer* and *Intercessor* are both one. *We haue* but one *Intercessor* (saith he) *one Aduocate with the Father, Iesus Christ the Righteous, and he is our Redeemer, the Propitiation for our Sinnes.*

1 Ioh. 2. 2.

If they haue parted this great Stream of *Deliuernance*, which concerns the saluation of our *Soules*, you cannot wonder if with more cōfidence they multiplie *Deliuers*

liuerers for the Body, if they cut that Riuer by which Health and Temporall safetie are conueyed vnto vs, into as many lesser Currents as the Thornes opened Riuelets of bloud in our Satiours head, certainly I think they haue exceeded the comparison. *Old Rome* had Tutelar Gods for euery Province, and Household Gods for euery Family, Gods for euery Office, for the Farme and for the Field, for Warre and Peace, for Sea and Land, for Disease and Health. And *New Rome* hath created as many <sup>a</sup> *Saints* to fill those Offices, as formerly they had Gods. They haue a Guardian Saint for euery place; for their Sellar and the ouersight of their Ale, *Lewis* a Minorite <sup>b</sup>: for euery Season, for euery Trade, for Fullers and Coblers. For euery Creature, euen for their <sup>c</sup> *Hogges*. For euery <sup>d</sup> *Disease*, euen to the Toothache, for that cure *Apollonia*: for the Falling-sicknes *S. Valentine*. And as if there were no *Balme in Gilead*, they fly to *S. Roche* and *Sebastian* for remedy fro the *Pestilence*. Blessed be God that neither their *Sauours*, nor *Sauionresses*, nor the efficacie of  
K 2 strange

<sup>a</sup> Hinc non minor ferè extitit  
Diuorum famu-  
lantium turba,  
quàm Deorum  
quondam apud  
Romanos. Rinius  
l. i. de Superstit.  
<sup>b</sup> Rinius loc. cit.

<sup>c</sup> Henr. Steph.  
Apolog. Herodot.  
cap. 38.

<sup>d</sup> Sohn. de Cultu  
Dei Thes. 90.



strange Mediation is any part of our Creed. We digge no new Cisternes (like thole in Ieremiah) but fill our Pitchers at the Well of Life Christ Iesus: Imputing our Mediation and Redemption, our Deliverances Temporall and Eternal to Him alone.

Though by many seduccments Rome like the Bramble in Iothans Parable, hath inuited vs to repose vnder Her Shadow, yet by the mercy of God we haue not yet be- taken our selues to any other shelter but of Him and His Christ. We yet dwell (and I beseech God we still may) *sub umbrâ Altissimi*, vnder the shadow of the most High. Blessed is that People that abide vnder it. Thou shalt not be afraid for any Terror by Night, nor for the Arrow that flyeth by Day; for the Pestilence that walketh in Darknes. *Quoniam ipse Liberabit &c.* For He shall Deliver Thee.

Should we forsake this Shelter, of all other Nations we were the most vnthankfull. Neuer did any People, since his Elect Israel, receiue such liberall Testimonies of his Loue, or taste so many Deliverances as

Iudic. 9. 15.

Psal. 90. vers. 1.

Vers. 5.

Vers. 6.

we haue. Whether I vnderstand by the *Snare, Clancularias inimicorum machinas* (as *Marlorat* interprets it) Priuie Conspiracies plotted by Domesticke Traytours to supplant vs; or publique Inuasions by forrein Enemies, the *Literall Plague* of Disease and *Noysome Pestilence*, or the *Metaphoricall Plague* of Sinne, Dangers of the Body, or of the Soule, *Siue clam occultis artibus insidietur nobis Sathan, siue aperto Marte nos oppugnet paratum fore Dei auxilium.* Amidst all these difficulties we haue found that his *Faithfulnes and Truth* hath beene our *Shield and Buckler.*

*Marlorat.*

*Caluin.*

*Vers. 4.*

We may iustly engrauē vpon the Pillars of our State, the Prophets Inscription; *When thou passest thorow the waters I will be with Thee, that they doe not ouer-flow Thee, and when thou walkest thorow the very fire, Thou shalt not be burnt, nor shall the flame kindle vpon thee.*

*Esay 43. 2.*

When Spaine rose vp like a Floud (as *Jeremy* speaks of *Ægypt*) and like a Dragon in the Sea (it is *Ezekiels* comparifon) troubled the waters with his Fleet; when euery ship

*Ierem. 46. 8.*

*Ezek. 32. 2.*



strange Mediation is any part of our Creed. We digge no new Cisternes (like thole in Ieremiah) but fill our Pitchers at the Well of Life Christ Iesus: Imputing our Mediation and Redemption, our Deliverances Temporall and Eternal to Him alone.

Though by many seduccements Rome like the Bramble in Iothams Parable, hath invited vs to repose vnder Her Shadow, yet by the mercy of God we haue not yet be-taken our selues to any other shelter but of Him and His Christ. We yet dwell (and I beseech God we still may) sub vmbra Altissimi, vnder the shadow of the most High. Blessed is that People that abide vnder it. Thou shalt not be afraid for any Terror by Night, nor for the Arrow that flyeth by Day; for the Pestilence that walketh in Darknes. Quoniam Ipse Liberabit &c. For He shall Deliver Thee.

Should we forsake this Shelter, of all other Nations we were the most vnthankfull. Neuer did any People, since his Elect Israel, receiue such liberall Testimonies of his Loue, or taste so many Deliverances as

we

Iudic. 9. 15.

Psal. 90. vers. 1.

Vers. 5.

Vers. 6.

we haue. Whether I vnderstand by the *Snare, Clancularias inimicorum machinas* (as *Marlorat* interprets it) Priuie Conspiracies plotted by Domesticke Traytours to supplant vs; or publique Inuasions by forrein Enemies, the *Literall Plague* of Disease and Noyesome Pestilence, or the *Metaphoricall Plague* of Sinne, Dangers of the Body, or of the Soule, *Siue clam occultis artibus insidietur nobis Sathan, siue aperto Marte nos oppugnet paratum fore Dei auxilium.* Amidst all these difficulties we haue found that *his Faithfulnes and Truth* hath beene our *Shield and Buckler.*

*Marlorat.*

*Calvin.*

*Verf. 4.*

We may iustly engrauē vpon the Pillars of our State, the Prophets Inscription; *When thou passest thorow the waters I will be with Thee, that they doe not ouer-flow Thee, and when thou walkest thorow the very fire, Thou shalt not be burnt, nor shall the flame kindle vpon thee.*

*Esay 43. 2.*

When Spaine rose vp like a Floud (as *Jeremy* speaks of *Ægypt*) and like a Dragon in the Sea (it is *Ezekiels* comparifon) troubled the waters with his Fleet; when euery ship

*Ierem. 46. 8.*

*Ezek. 32. 2.*



Eſay 43. 14.

was ballaſted with deſtruction, and the pregnant ſailes ſwelled with fury more then wind. *Thus ſaith the Lord your Redeemer, the holy One of Iſrael; for your ſakes haue I brought downe (that Sea-built) Babel. They were all fugitives, and the Chaldeans cried in their Ships. He ſmote that Multitude, whoſe pride was higher wrought then the Seas that bare them, and by the Breath of his rebuke made them fly like duſt before the Whirle-wind. Euery Billow chaſing them, and as it were, hauing them vpon the Execution, till at laſt the Rockes became their Monument, and the fierce Northerne Sea, their Graue.*

Eſay 17. 13.

Againc, when the malice of ſome Engliſh Ieſuited Pioners ſought to vndermine the Kingdome, to blow vp both *Prince* and People with Gunpowder, *He ſnatcht vs like Brands from the mouth of the Furnace, and by diſcouering the bloody Trap, Deliuered vs from the ſnare of thoſe Fowlers, The Net is broken, and we are eſcaped.*

Pſal. 124. 7.

And now laſtly, when a contagious Sicknes, like a vultur, fed on many parts

of the Land, but chiefly on your *Citie*, a  
Disease which I cannot better describe  
then in *Cyrils* words, *Δυσδιὰ πύλιν καὶ κοινὴν ἀπὸ πάντων*  
*καὶ ἰσχυρὴ καὶ ἐμσημὴ καὶ ἀνεξέλεητος.* A Disease greedy  
and cruell, that deuour'd all ages and Sexes  
without pitie or distinction; making a pro-  
miscuous Prey vpon the *Shepherd* as well  
as the *Flocke*; and in contempt of Cure,  
with the same wound striking the *Physiti-*  
*an* into the graue with the *Patient*. In this  
late dreadfull Time when *Death* held his  
solemne Triumphs amongst you, and the  
Graue euē glutted with the dead, like a bad  
stomack, sent vp vnwholesome smels to  
annoy the Aire, finding her selfe vnable to  
ouercome the bodies shee had swallowed,  
so narrow was the stomack (I meane the  
burying Places) and so great the Multitude  
that daily cloyed it. When euery house  
was endorſed with *Death* or *Desolation*,  
the Inhabitants either extinguisht, or fled;  
and the Sanguine *Crosse* set vpon the doore,  
Not like the sprinckling of the *Paschall*  
*Lambes* bloud vpon the *Israelites* gates, in  
*Egypt*, for that was a Couenant of life, but  
like

*Cyrrill. Alexandr.*  
*Glaphyr. lib. 3. de*  
*Lepra.*

*Exod. 14.*



like a fatall Kalendar bare witnes of the sad dayes, which the miserable dwellers were forced to compute, shut vp from the comforts and society of Men, and Lying at the Mercy of such an *Enemie* as would allow no Quarter; but oft-times emptied the whole house. Who was it that *Delivered* you from this *Enemie*? Was it an *Arme of Flesh*, or was it any other then that *Power* in my Text? No. *Ipse liberauit, He was the Deliuerer.*

*He deliuered* you from that Danger, and that beyond Hope; A very few weekes saw Deaths Computation abated from Fiue Thousand Two hundred and fiue to One. Though the storme were very violent, yet it lasted not long. Though it tooke away Great Numbers, yet compared with what it had done formerly, and (vnlesse thus happily preuented by God) might haue done now; it will appeare a gentle Visitation. Our Chronicles mention a Plague *An. 21. of Edw. 3<sup>rd</sup>* so violent that it made the Country quite void of Inhabitants, there being scarcely any left aliue.

*Tho. Walsingham  
Hister. Anglie.  
Edw. 3. pag. 168.  
Annal. Stow.  
pag. 245.*

*Funestus*

—*Funestos reddidit agros*

*Vastavitq; vias exhausit civibus urbem.*

Virgil. Georg. 3.

Neither did *He* accompany *this Visitation* with those Calamities which haue wasted other parts. *Eusebius* relates a Plague in *Greece*, in the Time of *Maximinus*, which bred such Desolation, that the empou-  
rish't Countrey endured a *Famine* more  
griuous then the *Plague*, such a Famine,  
as constrained the Noble Matrons to goe  
a begging for reliefe, and so enfeebled  
the wofull Inhabitants, that they lay gas-  
ping in euery Angle of the Streets, *Ad solam*  
*hanc vocem proferendam validi, Esurio*, Ha-  
uing no strength, nor voice, nor spirits left,  
but only to professe their Hunger. \* *Tho.*  
*Walsingham* mentions such a Famine that  
accompanied the Plague in this Land.

Euseb. Eccl.  
Hister. l. 9. c. 8.

\* *Hispan. Angl.*  
*Edw. 2. pag. 108.*

But God was more mercifull then to scourge You with Whips strung with these Two Scorpions at once, Plague and Famine. Neither did he prolong your punishment, making you Lye long vnder his fearefull strokes, as other Places haue done. Philo-  
stratus reports a Plague in his Time, which  
L                      lasted



*Euagrius lib 4.  
Hister. cap. 28.*

\* Nah. 3. 8.

lasted *Fifteene* yeares; but *Euagrius* trebles the Time. He writes of one that continued *Two and fifty* yeares. I may aske with the Prophet,\* *Numquid melior est Alexandria?* Is *London* better then *Alexandria*? or *England* lesse sinful then *Greece*? No, but Gods Mercy was more abundant, more speedie to vs, Dating his heauie Iudgements to as few weekes, as the least of those Contagions lasted yeares. *He hath Deliuered you, And He hath Deliuered you* so soone.

Not to weary you (yet how should you grow weary at the Repetition of Gods *Deliuerance* towards you) *He Deliuered* many of you that staid at home. And whereas *Volateran* treating of the Cures of Pestilence out of *Titus Liuius*, deliuers this Maxime, *Nullum huic unquam remedium adhibitu praterquam fuga atq; secessus*; That nothing could keepe off the Plague but shift of Place; *He* controlled that Position, making your owne infected houses safer to you, then others Country houses, or the clearest Aire to which they could retire.

And yet *He Deliuered* you that fled too,  
by

*Volateran. l. 24.  
pag. 579.*

by staying the hot pursuit of your *Enemy*. For though you went from the infected place, you could not haue outgone his Iudgement, that could haue ouertaken you. I told you the *Pestilence* was called the *hand of God*, and *Gods hand* could haue reach't you at any distance, had not *He* sanctified your flight. It was obserued that in the great Plague at *Greece*, if any to auoid the Infection had remoued into some Citie of safety and better Aire, they only died that thought by flight to shun it. But *God* dealt not so with you, *He* blest your Flight, your Seccession, your Remoues.

*Euagrian loc. cit.*

Neither hath *He* in them only blest you, but in your *returne* also; bringing your Tribes backe againe into your Citie, vniting all her scattered Lines vnto their proper Center; and assembling them in this very *place*, from whence the growing sicknes this last yeare frightened you, making you translate the solemnitie to another Place.

And *He doth still deliuer you* by conti-



Seneca,

ning this *His Deliuernance*, whose fruits are Health and Safetie vnto vs all. For though the Mortality be now happily stayd, yet let me tell you, it is rather as yet Slumbred then Extinguished. *Non desunt venena sed torpent.* There are bad relicks enough to awake it againe. In bedding or garments infected there is *Contagio residua*, a lurking, residuous contagion, able to cause a *Relapse* no lesse fearefull then the late *Disease*. Though it be raked vp in Ashes, yet amongst these Ashes there be some sparks, which now and then discover themselves, that may raise the Flame as high as euer. God grant that either our owne *Securitie*, in aduenturing too soone vpon Things or Places that yet may retaine *Infection*, or especially our foule *sins*, which shew we haue forgot God so soone as his Rod is taken off vs, doe not kindle *His Anger* freshly against vs, lest we be vtterly consumed.

Last of all, that I may trace Gods mercifull *Deliuernance* euen as low as the Graue, He hath deliuered those that died  
by

by this contagion; some of them from their pressing wants and exigencies, more grievous then Death, *A peste arummarum*, (as *Iunius* and *Tremelius* read it.) Others from Toile and Seruitude, but all of them from a wretched sinfull life, so putting a Period to many calamities, many sorrowes, many discontentments, by one Death.

And *He* hath yet a future *Deliverance* for vs, later then that which was their last; not only from *Disease*, which is the Bayliffe of the first *Death*, but from *Sin* which exposes vs to the danger of the second *Death*. That greatest *Deliverance* in whose purchase *He* bled, and for whose Assurance *He* rose againe. The *Deliverance* first of our *Soules* from our sinfull *Bodies*, when *Death* by giuing *Nature* a Bill of Diuorce, shall seuer them from each other, and they must take seuerall Sanctuaries, one aboue in the Bosome of *Abraham*, the other in the Bosome of *Earth*. And then the finall *Deliverance* of those *Bodies* from the *Earth* againe, ynto whose custodie they were



committed, when by a new indissoluble vnion, they shall be remarried one to another, and both together vnited to *their Head Christ Iesus*, by which vnion they shall be married to the Ioyes of *His Kingdome*, vnto which in their *Election* they were contracted.

On this Assurance, as on a Rock, rest all our comforts. We shall not need to feare, what can become of this Earthy stuffe we beare about vs in our *Bodies*, since our *Soules* like *Gedeons lamps* shall burne bright when these *earthen Pitchers* are broken. And what euer Fate shall break these *Pitchers*, these *Bodies* of ours, whether the violent hand of an Enemy, or a fiercer Disease, an Higher hand will collect the scattered Relicks of our Frailtie, and by intusing nobler qualities of *Glory* and *Incorruption*, (*for this corruptible must be invested with incorruption*) make them in stead of Clay, *vessels of Honour*, fit for his Kingdome. So long as by our Faith we are allowed a recourse vnto this precious *Balsam*, *Death* can looke grim in no dresse,

1 Cor. 15. 33.

dresse, nor Deaths most fearefull Executioners affright vs. The very name of Resurrection so sweetens the bitterness of Death, that enamoured on the Ioyes it leads to, we haue rather cause to court, then feare it. Whether we perish by the sword, a Peace softer then Rest shall close our Wounds: Or whether by the Pestilence, this thought shall abate the horror of that Noysome Disease. *Quid est quod pestis nomen exhorreat? cum patias solatiij genus sit vt comitatio moriaris.* It may appeare a Comfort, rather then a Calamity, to fall with a Multitude. That company, that communion in Death shew's vs, through a sad Perspective, the ioyfull communion of Saints, vnto which we in the next life shall be admitted. And although like a tempestuous Autumne, it shakes vs by heaps into our Graues, our Extraction will be more orderly, in better Method then was our Buriall. For *unusquisque suo ordine*, we shall Arise in Order. That confused tumultuous kind of Death, shall not disguise vs from the knowledge of our Maker.

Petrarch. de Remed. vtriusque fortu: lib. 2. Dialog. 92.

1 Cor. 15. 23.



ker, who will distinguish each Bone, and  
giue it to the right Owner. Nor can the  
deepest dungcon of Earth, the lowest  
Graue deteine vs, since our *Deliverer* will  
be our Baile. *He that hath the Keyes of  
David*, keeps also the *Key* of our Prison.  
By that *Master-key* He will vnlocke our  
Graves, those doores of Mortalitie, and with  
it will He open the everlasting doores, gi-  
uing vs our entrance into *Heaven*. After  
which happy *Resurrection*, we shall liue,  
not *sub umbra altissimi*, under the shadow,  
but in the bright Sunshine of Gods pre-  
sence, and the comforts of his Spirit, and  
the fruition of our Redeemer, who  
is both our *Resurrection*  
and our *Life*.

*Amen.*

**5 SE 54**

**FINIS.**

